utmost confidence and trust; and she did not mind the
other consequences. The troops came, ran into the holy
place, and saw the woman holding fast tenaciously to the
idol. They wanted to separate her from the object of her
attachment and then pull down. what to them was an abomi-
nation. But the woman would not let go her hold. She must
live or perish with it. In helplessness and d'sgust, the men
thought the only way to accomplish the purpose of demolishing
the id^l, was to put an end to the woman. Und^r the com-
mander's ord^r, a sold'er d'ew out-his swoid and cut off the
head of the woman. It is sa'd that as the blocd gushed out,
every di'op of it wore the form of the god of the id^l, she
worshipped. Every drop of the blocd in her body
was thus shaped into the image of the object of her worship.
Her assassins felt astonished at this wonderful transformation
in the very physical system of the woman. The wisest of the
band rightly reflected : " Leave alone her errors ; here is the
faith that transforms the devotee into the Deity."

If we wou'd know the true meaning of life, if our worship
is to bear good fruit, if, in fact, the purpose of creation is to

be realised, we should strive, ceaselessly, ardently, and with
the hunger and thirst of an irrepressible passion, strive, for
the realisation of the one supreme end of our life, namely, to
transform the devotee into the Deity, the humanity into
Divinity. How shall we practise it, how put ourselves into
the noimal mocd and posture for it ? This is thus answered
by the said Brahma Rishi.

(< There are many ways in which this' is expressed. But, after all, the many ways resolve themselves into one single way, namely,
to say, " Think not of thyself, think only of the Lord. No will of Thine, only the purposes of the Lord " ; and again to say, "Thy will
is mine." In Narada's Bhakthi Sutras, those who adore God are divided into four classes. God is symbolised as the King ; and it is said, the King has four classes of persons around and about Him :
first, those who enter into His councils—the wise ; second, those who
serve Him_the philanthropic; third, those who entertain Him—